



Religio Statica.

O R,

The HARMONY of GOD's
Word and Works evinced by cer-
tain first Principles of Natural and
Revealed Religion.

The FIRST SUBJECT.



THE HARMONY OF GOD'S

Religio Summa.

OR

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Word and Works evinced by cer-
tain first Principles of Natural and
Revealed Religion.

The First Subject.

THE HARMONY OF GOD'S

RELIGIO STATICA.

SUBJECT I.

[3]

The Initiation,

OR

First CREATION of MAN.

WHEREIN

The Sanction of the SABBATH, from the Creation of *Adam* on the *Seventh Day*, is particularly considered and proved,

By a NEW THEORIST.

And God blessed the Seventh Day, and sanctified it:—Gen. ii. 3.

Felix qui potuit rerum cognoscere causas.

Virg.

L O N D O N:

Printed for J. ROBERTS, at the *Oxford-Arms* in *Warwick-lane*;
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RELIGIO STATICA

SUBJECT I

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P R E F A C E.

WHAT I now offer to the Public is only the first Head or Proposition of what I intend shall be my next Subject: It is indeed a Part of it; as they together enter into, and make up the History of Man's Creation, as recorded in the two first Chapters of Genesis: But as my Thoughts, in the whole, are somewhat singular, and as this first Head or Proposition, admits of a distinct Proof and Subject, I have chose, as short as it is, to deal it out apart, that I may not divert the Reader's Attention by more Novelties than one at once. If my Reasons here are convincing, it will be a good Introduction to what is designed to follow: If not, I shall despair of succeeding or finding better.

To me it is evident, there are many Things false in themselves, which through Tradition or Want of Examination we receive as undoubted Truths: And this I take to be one of them; that Adam and Eve were made on the sixth Day. For my Part, I own it is not long since I took it for granted, in the Manner I suppose others do, from Genesis i. 26. to the End. The Cause of our Mistake herein I trust this Essay will remove.

It is well known the Sabbath, itself, is supposed to have its first Rise, from God's Resting on the seventh Day; i. e. from finishing the Works of the Creation in six Days; and that its farther Sanction is owing to a positive Command. The first is grounded on Gen. ii. 3. and the second on Exodus. xx. 8. and the following Verses. But if it can be proved from the former of these Texts that Adam himself was really made on the seventh Day, the Sanction of the Sabbath, in its first Institution
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and Design, depends not on bare Rest, or mere Sovereignty, but flows, consequentially, from such a Work and Ordinance of God: For to this prior Constitution in Genesis, the Reason annexed to the Injunction in Exodus, evidently refers.

By first Principles then I intend such a Knowledge as is built upon the original Design of Things: What we are to understand by the Order of God's Works, as revealed in his Word. Thus finding in the Word of God, that the sacred Solemnity of the Sabbath is owing to the Creation of Adam, after the Image of God, in perfect Holiness and Rectitude, on the seventh Day, we arrive to that Knowledge God himself ordained and points out to us by such a Work. This therefore is the Summit of human Knowledge in Things revealed; founded on a Constitution worthy the Divine Wisdom to give, and Man, in his most perfect State, to receive. And the Service of harmonizing the Word of God by his Works, is my Apology for this Undertaking.

As to any other first Principles of Religion, besides the Being of a God, and Accountableness of intelligent Creatures to him as the God of Nature; both which are in some Degree previously necessary to a Revelation: I freely own I neither know, nor can conceive of any, but what proceed from the Order of God's Works, and more eminently such as relate to the History of Man's Creation. If what I shall produce from thence cannot gain the Esteem of first Principles, every one, for me, must make his own Notions first Principles, or Standards of Truth; how vague, partial, or unlimited soever be forms them. But the Knowledge I speak of and intend, if I err not, as I think I do not, is a rational intellectual Knowledge; superior to simple Faith, or mere Opinion, as it is grounded on the highest Evidence and Authority, The Harmony of God's Word and Works.

But allowing there are first Principles of Religion,—that my Notion of them is right.—And what I here undertake to prove is one,—that I should propose to evince
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the Harmony of God's Word and Works, from Natural and Revealed Religion, when I make use of Revelation only as my Thesis, without laying down one natural Principle to be collated with it, may seem strange. And yet if the Reasons given, are such as the Light of Nature, tho' aided by Revelation, dictates; or if Revelation, when fully known, evidences the same Things genuine Reason teaches; as I think it does; then the Things themselves being taken from Revelation, and proved consonant to Reason, evince the Harmony of God's Word and Works, from all the Natural and Revealed Religion we have. Separate from this, what are Natural or even Revealed Principles? Every one squares them to his liking.

It may be still said, without a Revelation we could have no Knowledge from the Order of God's Works, in the Manner here designed: As for Instance, we could never have known by any positive Law, Rule, or Order of Working, how the Sabbath came at first to be sanctified; and therefore, whatever Principle is made use of to evince it, it is in no Sense natural, but purely revealed. In answer to this, I say, It is a natural Principle to conclude perfect Happiness agrees only to perfect Rectitude: And then, that the Sabbath, or seventh Day Rest, in its first Institution and Design, is typical of, or corresponds only to, such a State, will appear from this Subject: And if so, the Objection amounts to no more than this—In the Word of God we have more than Nature teaches, or could teach without a Revelation; which is very true, and this the Sanction of the Sabbath, from the Creation of Adam on the seventh Day, is designed one Proof and Instance of.

*But from this Concession one Objection more may arise; and that is; How can I, with any Propriety or Pretence call that a first Principle of Natural Religion, which is more than Nature teaches, or could teach, without a Revelation? Why thus—A first Principle of Natural Religion is only a terminating Point of Knowledge grounded upon some one first Principle of Revealed Religion: Or, in
other*

other Words, thus—It is OUR complete adequate Knowledge of some first Principle of Revealed Religion, gained by the free Use and Exercise of the rational Faculties, which first Principle of Revealed Religion, becomes a first Principle of Natural Religion, to us, when thus obtained, and not before. Thus, first Principles of Revealed Religion (like mathematical first Principles obtained) are given a priori: And first Principles of Natural Religion (like all collective Knowledge) comes a posteriori. And thus closely I think all first Principles of Natural and Revealed Religion are united.

However, be these Things as they will, I am far from desiring any Thing of mine should take Place, that does not coincide with Truth. I had much rather every one could come at an internal Evidence. Therefore, whatever new Things the Reader may find, let him not too suddenly receive, nor hastily reject them. For the more Truth is tried, it increases in Strength, whereas Error declines, and grows lighter by weighing.

Upon the whole, if any one can bring more substantial Reasons against, than I have brought for my Opinion (and such Reasons I may expect, if it proves no more than an Opinion) they will do me a Pleasure, and the World a Kindness. I shall only subjoin my hearty Wish, that every dark Thought of mine may submit unto Reason, as to the Light of the Moon, and vanish before Revelation, as Mist before the Sun.





RELIGIO STATICA.

SUBJECT I.

The CREATION of MAN.

PROPOSITION I.

Adam was made on the *Seventh Day*, and not on the *Sixth*, or any *Day*, in which *God created the Heavens and the Earth.**



THAT I may establish the Truth of this Proposition beyond all reasonable Doubt or Dispute, I shall first remove the groundless Support of the common Opinion, then proceed to a positive Proof, which I shall afterwards confirm from the Doctrine of Christ and St. Paul; whereby the Harmony of both Testaments, may be seen at the same Time, with the Harmony of God's Word and Works.

And the only Reason I know, and believe can be given, why it is so generally thought *Adam* and *Eve* were made on the sixth Day, is, because it is said, at the Conclusion of that Day's Work, ' *Let us make Man;*'^a so God created Man, &c.

This, without any proper Enquiry into the Meaning of the Words (as will be shewn hereafter,) hath received the Stamp of Authority, and passed current

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* The Proposition itself taken from the History of Man's Creation recorded in the two first Chapters of *Genesis*.

^a Gen. i. 26.

to this Time. But give me leave, at my first Entrance upon this Subject, to say, it is too slight a Foundation for *Knowledge*. It is as expressly said, after the Heavens and the Earth, and all the Host of them were finished, that *there was not a Man to till the Ground*.^b And is not this, *upon the same Authority*, equal?

In the second Chapter, we also find the distinct Formation of *Adam*, a Covenant made with him, and other Occurrences, before *Eve* was made; for, '*for Adam there was not (yet) found an Help meet for him,*'^c and yet they are both spoke of Chap. i. as existing together. And is not this *upon the same Word and Authority*, equal, or more than equal, to the general Opinion of Mankind, grounded only upon a transient superficial Reading the Words, '*Let us make Man, &c?*' Most certainly it is.

The second Chapter, so far as relates to the Creation of *Adam* and *Eve*, is took only for a Repetition and Enlargement of the first; or what gives us a more particular and distinct Account of the Manner of their Creation. But this is to read the Scripture only as a *History*, without consulting the *Reason* of the Divine Wisdom in every Part and Word thereof. And what makes it the more to be wondered at, is; that the very Words, on which this universal Opinion is grounded, are spoke only by Way of *Consultation* or prior Determination, and not of an *immediate* Execution of them. So that there is no Foundation to conclude from *Gen. i. 26.* that *Adam* was made on the sixth Day.

Nor do even the Words themselves uphold the Idea fixed to them. '*Let us make Man,*' hath nothing to do with the *Day* he was created; and the following Words, '*So God made Man after his own Image,*' respects the *Image*, and not the *Day*, in which he was created. And if we consider *Man* as the supreme Lord of this lower World, for whose Sake it was made, it is no Wonder he should be spoke of, at the Conclusion of the sixth and last Day's Work, (of the Creation of

^b *Gen. ii. 5.*

^c *Ver. 20.*

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of the Heavens and the Earth) as existing with it, tho' he was not made;—nor is any thing farther wanting to reconcile the Difficulty, and both Chapters together, than to suppose God, in the first Chapter, proposes only to make *Adam* and *Eve*, and place them at the Head of his six Days Works; which is no hard Thing for us to do, of that God who made all Things out of nothing, and calls Things that are not, as if they were.

But, what may seem more surprizing, the sixth Day's Work was not finished till the *Morn* of the seventh. For after we are told in the Beginning of the second Chapter, *that the Heavens and the Earth were finished*,^a or made after the Manner related in the first; it goes on,—*And on the Seventh Day God ended his Work which he had made:*^e i. e. on the *Morn* of the *Seventh* Day the sixth Day's Work was *finished*. And this answers to the Order of Time in the whole.

(For. In the Beginning, or first setting out, *'God created the Heavens and the Earth,'* i. e. the Materials of which he formed this lower World; but there was not one Day's Work yet compleated; as is evident from what follows; *'And the Earth was without Form and Void,'* a rude and undigested Chaos, *'and Darknefs was upon the Face of the Deep:'* A universal Evening or Silence sat upon the Face of the whole. And then follows the Manner in which it was reduced into Form. *'And the Spirit of God moved upon the Face of the Waters,'* the more subtil and adapt Parts of Matter, *'and God, by his creating Power, said let there be Light,'* or a Separation of the tenuious and more subtil from the gross and more solid Parts of Matter, *'And there was Light,'* or a dawning Day produced from such a Distribution and Arrangement of Parts, *'and God saw the Light that it was good,'* or answered the End for which he designed it, *'and God divided the Light from the Darknefs,'* or made a Separation between the tenuious and the remaining opaque Mass of Matter, *'and God called the Light,'*

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^a Gen. ii. 1.

^e Ver. 2. first Part.

the reflecting Part already formed, 'Day;' 'and the Darkneſs,' or the reſt of the unformed Chaos 'he called Night;' 'and the Evening and the Morning,' the firſt formed ſilent Chaos, and a ſimple Diviſion of its Parts, 'were the firſt Day,' or this was the firſt Work of God.* And thus the Evening precedes the Morning, and the Morning of the firſt Day enters into or borders upon the ſecond, and ſo on to the ſeventh.)

'And after God had reſted, or ceaſed for a while,' from all his Works which he *HAD* made;—then follows the Sanction of the Sabbath. 'And God bleſſed the Seventh Day, and ſanctified it,'[†] and that for the following Reaſon; 'becauſe that in it he had reſted,' or ceaſed, 'from all his other Works,' i. e. his ſix Days Works, 'which God created,' (not and had made as before; but for this very End and Purpoſe) 'TO MAKE,' i. e. Man the ſupreme Lord and Governour of the whole.

That this is the true Reading, will receive ſome Light from hence. Without it there is a manifeſt Tautology (nay more Tautologies than one) a Thing never found in Scripture when the Place is fully underſtood. The former, or latter, Part of the ſecond Verſe (for the Words *ended* and *reſted* in the common Way of Reading intend juſt the ſame Thing) and the firſt Part of the third Verſe ('And God bleſſed the Seventh Day, and ſanctified it,') had concluded the Senſe of the whole. But there is a Reaſon given in the third Verſe, and that with a conſiderable Variation of Terms. †

Befides,

* This Senſe of the Words to me is determined from hence—God's dividing the Light from the Darkneſs, in the fourth Verſe, cannot mean the ſame] as in the fourteenth, when the Sun, Moon, and Stars were made.

† Gen. ii. 2. latter Part.

‡ Ver. 3.

† That this may appear more plain, I ſhall ſet down the Words together in the Order they ſtand. 'And on the Seventh Day God ended his Work which he had made; and he reſted on the Seventh Day from all his Works which he had made.' 'And God bleſſed the Seventh Day, and ſanctified it:' becauſe that in it
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Besides, it is the *Work* of *each Day* that denotes it the *First, Second, Third, Fourth, Fifth, Sixth*; and pray why not the *Seventh*? Does a bare Cessation from Work, constitute a *Day*, or give a *Sanction* to it? Or when God rested from all his Works (*Adam and Eve* included) did he rest for a *Day*, or for ever? In ~~the~~ the common Reading the Words leaves no *Reason* for the Sanction of the Sabbath, and but little room for Knowledge from the Order of God's Works.

* In the next Place nothing is more evident than that the sacred Penman designs the 26th Verse, inclusive of the first Chapter, to the full Period in the 31st and last Verse, an *independent* Sentence, containing a Summary of God's Works on the *Earth*, and a Grant of Dominion to *Adam and Eve* over them. This therefore is a *Parentesis*, and may be read by a careful Reader without any Connection with what goes before or follows after.

Not only so, but then the sixth and last Day's Work, of the Creation of the Heavens and the Earth, concludes with the last Words of the Chapter, '*And the Evening and the Morning were the sixth Day.*' And this is the Manner in which all the preceding Days, which respect the Produce of the Earth, conclude. And it is farther remarkable, that the Things made on the sixth Day are particularly described in the 24th and 25th Verses before it is said, '*Let us make Man.*'

And it may be worth noting that every Day's Work is most simple and uniform, and rises in due Gradations. Thus the *first* Day's Work was a dawning

he had rested from all his Works, which God created, and had made.

And now let the Reader judge whether the Words, '*And God rested on the Seventh Day from all his Works, therefore, God blessed the Seventh Day, and sanctified it,*' would not have concluded the Sense of the whole, if there was no other Meaning in them than what is generally understood.

* The whole History favours the Opinion.

dawning Light from a confused Chaos. The *Second*, a Division of the Firmament, the Æther, or universal Expansum. The *Third* a Collection of the remaining Waters, that the Sea might be formed, and the Earth better fitted for Vegetation. The *Fourth*, the Luminaries of Heaven, to divide the Day from the Night, to measure out Time, and to invigorate and enliven the whole Earth. The *Fifth*, the Fish of the Sea, and Fowls of the Air. The *Sixth*, the Beasts of the Earth and creeping Things.

Thus there is an exact Distance preserved through the whole. Why should we then couple Man *heterogeneously* with the Beasts and creeping Things? Is this to distinguish him from the rest of the Creation? No surely! How much soever he is become like the Beasts that perish. But to make him afterwards, and give him Dominion over the Creatures, is. And therefore I add,

* That the Formation of *Adam* of the Dust of the Ground, and a Spirit of Life infused into it, whereby he became a living Soul, is a *new Creation*: New in Respect of, or in Contradistinction to the six Days Works. And this may be proved from the Opposition of Days mentioned in the Creation of Man, and the Creation of the Heavens and the Earth. In the second Chapter, at the 4th Verse, it is said, 'These are the *Generations*, of the Heavens and the Earth, in the *Day* the Lord God *made* the *Heavens* and the *Earth*.' And in the fifth Chapter, at the 1st Verse, it is said, 'this is the Book of the *Generations* of *Adam*, in the *Day* God created *Man*.'

It is obvious there is a Distinction of *Days*, between the *Creation* of *Man*, and the *Creation* of the *Heavens* and the *Earth*; from whence we may plainly infer Man was not created *any of the Days* the *Heavens* and the *Earth* were created, for they
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* The Opposition of Days between the Creation of Man, and the Creation of the Heavens and the Earth, farther illustrates the Truth of it.

are put in *Opposition* to the Creation of Man, as *one Day*. This with what goes before makes it very evident Man was not created on the sixth Day. Nor can the two first Chapters of *Genesis* be reconciled upon the Supposition; which ought to be considered.

But to compleat the whole; one Thing more is observable in the History, and that is, upon the Creation of *Adam* and *Eve*, the Words, '*And God saw that it was good,*' are left out. Now, How must this Deficiency be supplied, but by a higher and more superlative Good some Way implied, tho' not expressed? And what can this be but the Sanction of the Sabbath itself from the Creation of *Adam* on the Seventh Day; and that as a self-evident Thing, without any Need of the additional Words, '*And God saw that it was good,*' or '*the Evening and the Morning were the Seventh Day,*' being made in a State of perfect Rest and Happiness, after the Image of God his Creator?

This is what I shall now offer a more positive Proof of: Such a one, as foreign as at first it may appear, at last will be found adequate to our best Reason and Conception as Men.

* And this I ground upon the *Reason*, why God blessed the Seventh Day, and sanctified it: namely, '*Because*, that in it he *HAD* rested, from all his Works, which God created, *TO MAKE*.'

Now we know the Creator of the Ends of the Earth fainteth not, neither is weary. The *REST* therefore must belong to something else: And that the Words in the original are *created TO MAKE*, and not *created and made*, as in our Translation, I suppose will be granted. We must therefore look out for the proper Sense of them. And here I think we must fix upon one of these, either that there *remained* something to be *made*, after the six Days Works; or that God rested, or ceased from all his Works, to constitute a Day of *Rest* for Man.

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* The Sanction of the Sabbath a positive Proof of it.

And in which Sense soever we take them, *Man* is principally regarded.

If we take them in the first Sense, it immediately refers to the Creation of Man himself; for *Adam* and *Eve* at the Head of the six Days Works contains the whole. And if we take them in the second, we cannot well avoid inferring, that *Adam* at least, was made on the Seventh Day; for bare Rest, or Cessation from Work, is not the most lively Representation, *we ourselves are able to form*, of a sanctified Sabbath.

Adam, no doubt, when he was first made, entered into a State of REST; and rendered *active* Praises to God for making and placing him, an intelligent Creature, at the Head of all his other Works, in the Midst of an Earthly Paradise. And in this State of Rest or Happiness he had remained, not for a Day, or one Day in seven, but for ever, had he not broke the Command and Covenant of his God.* So that a Day of Rest, or a Sabbath, blessed and sanctified, we may from hence see, refers to the first Constitution of Man, or that State of Rest and Happiness he entered into the Day he was created.†

Nor

* Perhaps it might be proved from the original State of Man, being compounded of Matter and Spirit, that if *Adam* had never fell, he and his Posterity would, after a certain Number of Years, when they had acquired a full and perfect Knowledge, of the Works of God, in this lower World, and of God in them, as far as his Works here will admit of, have been translated into a higher, and more spiritual Life; and their Happiness, tho' growing and encreasing with their Knowledge, would have been perpetual, uninterrupted, and complete, *i. e.* would always been commensurate to their present Capacity, or Power of receiving.

The Reader at present may take this only as Matter of Opinion; for if Man was to have had an eternal Abode on the Earth, so long as it is allowed he would have remained in a perfect State of Rest, had he never sinned, it serves my Purpose here.

† The Institution of one Day in seven under the Fall, is of a different Consideration; it carries in it the Nature of a *New Covenant*; nay, it is a *Type* of New Covenant Blessings. But if even
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Nor indeed can I see (and must leave it to them who can) any Reason for the Sanction of the Sabbath, in *Exod. xx.* or in any other parallel Place, but in this Light. Was the Sabbath at first sanctified merely as a Day of Rest, or was *Adam* called upon, when he was first made, to keep one Day in seven holy, because God made the Heavens and the Earth in six? Or was he not rather called upon from his original Constitution and Make (the Law of his Creation, being made after the Image of God his Creator) to keep every Day a like holy (as God is holy) being placed in a State of Rest and Happiness at the Head of the six?

I think the Argument lies in the latter, and if it does, Man must be made on the seventh, and not on the sixth, or *no Reason* can be assigned for the *Sanction* of the Sabbath.

What is there in the Seventh Day more than another, but for the foregoing Reason? The Ten Commands themselves, which are all of them so strictly and afresh enjoined, are but the Law of Nature revived by the Gospel; and shall we not then allow the fourth Command *the concluding Grace* (for in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested on the Seventh Day; *wherefore* the Lord *blessed* the Seventh Day, and sanctified it) to belong to the Law of Man's Nature, or must we still look upon it as a *supernumerary one* added to his original Constitution? We may, with equal Reason, suppose *Adam* before he fell was to get his Bread by the Sweat of his Brows six Days in seven, because God took six Days to make the Heavens and the Earth in; (*which he could have done at once*) and rested on the Seventh Day.

Indeed since the Fall, fore-known to God, his

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Wisdom

this had not its commanding Force from some prior natural Constitution of Things, it must be resolved into mere Will and Pleasure, which is too great a Reflection on the harmonious Oeconomy of Divine Revelation, as it affords little or no Encouragement to search after the full Understanding of the Mind and Will of God, in his Word: Whose Words are filled with Wisdom.

Wisdom and Goodness again appear great, both in constituting and enjoining one Day in seven to be kept as a Day of Rest, or holy Sabbath unto the Lord, in Commemoration of *New Covenant* Blessings, or the *superabundant Restoration* * of that State of *Rest* and *Happiness* MAN was made in on the SEVENTH DAY: And in appointing him, as a Fruit and Effect of his Sin, during his imperfect State below, such a proportioned Number of Days, for Labour and Toil, as God took in making this lower World; as Man, who was made LORD, and should have been the Regulator of the whole, hath by his Transgression marred and inverted the original Beauty and Harmony of this grand and stupendous Fabric, which the Divine Wisdom and Goodness had so wonderfully made, and richly furnished with all necessary Blessings for an earthly Paradise. So far for Proof.

† It remains that I confirm the Truth of the Proposition from the Doctrine of Christ and St. Paul. And this I do, not for want of Proof (the Reader himself being Judge) but to shew the Harmony of both Testaments in Concurrence with the Order of God's Works; and to illustrate, by my first Principle, a Passage or two of Scripture pertaining to this Subject.

And the first Place I shall bring is a Part, and the Conclusion of Christ's Answer to the Pharisees, when they accused his Disciples of doing what they esteemed unlawful to be done on the Sabbath Day. *Mark* ii. 27. Where we find, after Christ had took off the Edge of their Accusation, by asking them, 'If they had never read, what David did, when he had need, and was an hungred; he, and they that were with him?' 'How he entered into the House of God, in the Days of Abiathar the High Priest, and did eat of the Shew

* Setting aside all primitive Practice.—The Change of the Seventh Day for the first (*the Christian Sabbath*) is certainly valid from the Resurrection of Christ on that Day, as all the Blessings of the New Covenant were then fully complete and ended. Thus it is said, 'He rose for their Justification.'

† Proposition I. illustrated from the Doctrine of Christ and St. Paul.

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Shew Bread, which is not lawful to eat; but for the Priests; and gave also to them that were with him? Which is appealing to what the Pharisees esteemed lawful from the Old Testament. He then tells them the true Nature or first Institution of the Sabbath, viz. '*The Sabbath was made for Man, and not Man for the Sabbath.*'

How the Sabbath was made for Man, and not Man for the Sabbath, I reserve for the Conclusion of this Text. At present I only observe, it must be on the Day in which he was created, otherwise we are under a Necessity of taking a Day of Rest, for a Cessation of bodily Labour; (because on the *Seventh Day God rested from all his Works,*) to be the whole intended: *The Pharisees best Judgment and Opinion;* or else that Man in his *primitive Constitution*, or from the Beginning; was designed to render active Praises to God only one whole Day in seven, according to the Levitical Law, and Jewish Traditions taken from thence; which is contrary to the Spirit, and Letter, of Christ's Argument in this Place, as the Conclusion Christ draws in the following 28th Verse testifies; '*Therefore the Son of Man is LORD also of the Sabbath*' Wherefore? Not in being made subject to Times and Seasons; but in having a sovereign Power and Dominion given him from God, in whose Image he was made, over all Things here below. And if by the Son of Man we suppose (without Reason) Christ himself is intended in this Place; it alters not the Force of the Argument, for Lordship implies Right and Dominion; and this the first *Adam* had before he fell, in his own Person, even an absolute Power over the whole moral Law.

This may also be gathered from a parallel Place in *Matt. xii.* At the 5th, 6th, and 7th Verses, we have these additional Words, '*Have ye not read in the Law,*^h *How that the Priests in the Temple prophane the Sabbath* (that is upon the same Score the *Pharisees* condemned Christ's Disciples) *and are blameless?*' (that is, the Priests in the *Pharisees* Esteem were

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blameless

blameless because of a ritual Right,) *'But says Christ, I say unto you, that in this Place is one greater than the Temple,'* (and consequently could give a greater Sanction) and then adds, *'But if ye had known what this meaneth, I will have Mercy,¹ and not Sacrifice, ye would not have condemned the Guiltless, for the Son of Man is Lord even of the Sabbath Day.*

The main Purport, if not precise Meaning of Christ's Answer to the *Pharisees* in this Place, I take to be this — That setting aside Christ's Superiority to the Temple, and consequently he could give a greater Sanction to his Disciples, than the Temple to the Priests* — If they (the *Pharisees*) had had any just Notion of Mercy, how it excells all the Sacrifices of the Levitical Law, they would not have condemned his Disciples for pulling and eating a few Ears of Corn, on the Sabbath Day, to supply their Want; and more especially, † if they had known and considered that it was

¹ Hof. vi. 6.

* The *Pharisees* being entirely ignorant of Christ's Person and Character, as God-Man, he does not insist upon his Preheminence to the Temple and its Worship, but to convince them makes use of an Argument taken from the moral Law: For, the Words — *But in this Place is one greater than the Temple,* — are no sooner asserted, than it follows — *'But if ye had known what this meaneth, I will have Mercy, and not Sacrifice, ye would not have condemned the Guiltless.'* Therefore it is I have introduced Christ's Answer as above.

† The Words also in the eight Verse, — *'For Man is Lord even of the Sabbath Day'* — are spoke by Way of Eminence, and not as a mere Consequence or Conclusion from the seventh, as will appear upon reading them together. — *But if ye had known what this meaneth, I will have Mercy, and not Sacrifice, ye would not have condemned the Guiltless, — For Man is Lord even of the Sabbath Day.'* Man's being Lord of the Sabbath Day hath nothing to do with Mercy being above Sacrifice, but is an additional Argument to strengthen the whole. Hence it is I have given the Turn above to the Words.

And indeed I should have chose to have rendered the Sense of the Place, thus, — not to insist upon my Preheminence to the Temple and its Worship — nor of Man's Superiority to the Sabbath as Lord of it, *of both which I know you to be ignorant;* yet the Principles of Nature or Humanity would teach you not to make Persons Criminals without an immoral Act laid to their Charge. But this would have been altering the Order of the Verses, which I did not care, for some Reasons, to do.

was upon Man's Account the Seventh Day, at first, was sanctified. And thus Christ refutes the Tradition of the Pharisees upon the Principles of Reason, as, in the Verses before, he had upon Revelation.

And this Way of Reasoning agrees to the moral Nature and Perfections of God, as well as the first State of Man. For if God in the Promulgation of his Laws acted only as a Sovereign, the Infraction of them could not be dispensed with on any Pretence whatever; *David*, tho' a King, had been inexcusable for entering the House of God, eating the Shew-Bread, and giving to them that were with him, which according to the Ordinance and Command of God, was not lawful for any to eat of but the Priests. The Law being founded only in Pleasure, *David's* pressing Occasions had been no Plea for the Violation of the Law; it must have been the same Arbitrary Will that made the Law that remitted the Penalty annexed to the Transgression. But, if the Laws of God as a Sovereign, are founded in Justice, as undoubtedly they are, the acting up to the true Reason and Nature of Things is the Fulfilment of the Law; and thus *David*, in indigent Circumstances, sinned not; that is, did not break the Law of God (the moral Law and only Rule of Right) in this Instance, which is founded in Justice, the Ballance of Sovereignty—the King's own gracious Patent against all arbitrary Impositions.

The same Way of Reasoning holds good in respect of the Sabbath. For if God at first enjoined one Day in seven to be kept holy *merely* on the Account of his making the Heavens and the Earth in six Days, and resting on the seventh.—The Sanction of the Sabbath is resolved into mere Will and Pleasure, as *no Reason* can be assigned, why a positive Law or Command should be imposed, and Man punished for Non-obedience, without some Obliquity in the Action to render the Breach of Law sinful.*

But

* It is no Objection here to assert we are under indispensable Obligations to all God's Revealed Will, before we know for what End

But it is notorious that *Adam* was obliged by the Law of Creation, or that Relation he stood in to God, in the Day he was made, and that after God's own Image, to keep every Day alike holy, and not one Day in seven; and if ever he did not, it was a Breach of the Law of Creation or Sin against God.

I shall therefore conclude this Argument of Christ's in the following syllogistic Manner, that those who are Masters of Logic may try if they can find any Flaw in the Proposition, Assumption or Conclusion. If not, it ought to be looked upon as some additional Strength to the whole.

If *Man* was made *first*, and then a Day of Rest made and appointed for him; then *Man* was made *for* the Sabbath (or keeping one Day in seven holy) and *not* the Sabbath (or a perfect State of Rest) for *Man*.

e Contra.

If *Man* was made on a Day of Rest, then the Sabbath itself, and not one Day in seven, was made for *Man*.

But *Man* was made on a Day of Rest, (and not before or after.) Therefore the Sabbath was made for *Man*, and not *Man* for the Sabbath.* Or which is the same Thing in Respect to *Adam*, he was made in a State of perfect Rest and Happiness, or on the *Seventh Day*.

The next Place I shall bring in Confirmation of this Truth is in *Hebrews* iv. 3. The Words are these.

' For we that have believed do enter into Rest, as he said, as I have sworn, if they shall enter into my Rest: although the

End the whole, or any Part of it was enjoined; for no longer than we eye God as holy, wise, just, and good, as well as a Sovereign: we have no becoming Conceptions of him or his Word.

Note, that the Force of the Argument lies in the Superiority of that which was made *last*: As for Instance; supposing the Words to have been ' The Creation itself was made for *Man*; and not *Man* for the Creation.' If we do not consider the whole Creation made first, for the Use of *Man*, we have no true Conception of the Words, nor can we draw any just Conclusion from them. And thus all Passages, relating to the Order of God's Works, are to be understood.

the Works were finished from the Foundation of the World.

Our Business here, and wherever there is a Chain of Argument, is to make the Place agree in itself, and to all it stands connected with. In order to this, I shall first consider the Sense of the Words, '*Although the Works were finished from the Foundation of the World,*' for this is the most difficult Part, and that on which the Apostle founds his Argument. And here we must fix upon one of these three Things; the Works of Creation, the Works of Redemption, or that State of Rest Man entered into when he was created.

The Works of Creation, merely as such, as in Respect of the Creation of the Heavens and the Earth, it cannot be; to say we that have believed do enter into Rest; or, that God hath sworn if they, Unbelievers, shall enter into his Rest, '*although the Works of Creation were finished from the Foundation of the World,*' affords no Argument at all. The Works of Redemption it cannot be; for the Apostle is speaking of what Sort of People they are which do, or shall enter into this Rest; and not of the Rest itself, or the full or immediate Possession of it; besides, the Works of Redemption were not finished, either in the sub or superlapsarian Notion of it, from the Foundation of the World, but either before or after. It must therefore refer to that State of Rest *Man* entered into when *he* was created.

And then the Sense of the Apostle is this. That notwithstanding there was a Day of Rest appointed for Man, in the Day he was created, or from the Foundation of the World, when the Works of God were finished (which were not completed, tho' the Heavens and the Earth were created, till the Day in which Man was made) yet since the Fall, and the Wrath of God hath fell upon the apostate Race of Men, few, comparatively, have entered into that Rest, which they lost in *Adam*, and is again restored for the sinful Sons of Men in Christ.

Now to say, we that have believed do enter into, or that Unbelievers shall not enter into that Rest *Adam* was in Possession of, for himself and Posterity,

in

in the Day he was made, or from the Foundation of the World, when the Works of God were completely finished, (and which is again restored for the sinful Sons of Men in Christ) makes Sense of the Place, and agrees with the Scope of the Apostle, which is to enforce Faith in Christ as the only Way of Salvation.

We know that Rest and Happiness were lost by *Adam*, and are again restored by Christ, and obtained only (or principally *) by believing. And that we might not be at an entire Loss, what the Apostle means 'by the Works of God being finished from the Foundation of the World' he immediately adds, Verse 4. 'For he spake in a certain Place of the *Seventh Day* in this wise (alluding to *Gen. ii. 2.*) and God did *REST* the *Seventh Day* from all his Works.* And after he has brought his Argument to a Close, to prove there is a Rest, or keeping of a perpetual Sabbath, *remaining* for the People of God, he gives this powerful Reason for it, 'For he that is entered into his Rest, JESUS CHRIST, he also ceased from his Work, the Work of Redemption, as GOD did from his, the Work of Creation.

Therefore to conclude, If we take the Rest, Christ the Forerunner of his People, entered into for them, to be prefigured by a Seventh Day Sabbath under the Fall, and this Sabbath to be typical of that first State of Rest, Man entered into the Day he was made, when the Works of God were finished, and the whole appears HARMONIOUS and consenting. Otherwise I think not: But hence we may see how the Word and Works of God agree in this Point.

For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, but he rested on the Seventh Day from all his six Days Works which he had made, to make Man supreme Lord and Governor of the whole. Wherefore this is the true Reason, formal Cause, or Manner in which, 'God blessed the Seventh Day, and sanctified it.'

* I say principally, because that Faith which is saving is productive of good Works, or is accompanied with such a spiritual Sense of the moral Law as is influential thereunto.

The End of the FIRST SUBJECT.